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mother. It traces a clue afforded by the comparison of the secret passages and chambers in the great pyramid with those described in the second papyrus, familiarly known as the "Book of the Dead," but originally entitled "The Book of the Master of the Secret House." Both reproduce the same religion, one in stone, the other in words. He finds no symbolism in either, but undertakes to express in clear form, where all may follow, an outline of the deeply veiled doctrines of the earliest recorded religions, which certainly, as he interprets it, was full of majesty and beauty. He describes the prevalent ideas of the resurrection in Egypt; the religion and light; the festivals of the sun and moon; the temples of the virgin mothers; the entrance of light and instruction; the initiation of the postulant; the illumination in truth; the master of the secret. The book contains some thirty illustrations.

*Les Croyances de Demain*, par LUCIEN ARRÉAT. F. Alcan, Paris, 1898. pp. 178.

Despite its ambitious title, the pretensions of this booklet are modest. The author does not attempt to define the faith of the future, but only to hint at a few of its features. At best the system of philosophy is only a pocket mirror to see nature in; but our author wishes to be naïve and ignore all philosophies. His standpoint is that of the parliament of religions at the Chicago Exposition. His view is, on the whole, optimistic. The certitudes which make the first part of his book are that religion will enlarge its horizon, extend its sphere of activity, but his sentiment will always guide man. Justice is written in the very mechanics of nature, and moral evolution is certain; and so is both the individual and historic sanction. The second part, or conjectures, discusses the cosmos, the soul, God, science and education. Religions will be less exclusive; their harmony will be more emphasized and their differences less; nature will be seen to be neither cruel nor beneficent; and the highest human service consists in turning its energy toward the improvement of the social life. The doctrine of personal immortality will grow dim; that of a personal God may be superseded by the definition of the ideal sum of phenomena; philosophy will take the place to some extent of theological dogmas; international barriers will be broken down; risks minimized; the feeble eliminated; and peace will reign. Life is what we make it, and especially what we wish to make it. We must, therefore, believe in the good and have energy to bring it to pass.

*État Actuel de la Question de l'Aéboïsme Nerveux*, par RENÉ DEYBER. Paris, 1898. pp. 127.

The conclusions of this doctor's thesis are that protoplasmic movement plays an important part in cell action generally, and that nerve cells differ from others in having peculiar means of prolongation and retraction, suggested by their very structure. Visual cells of the retina and motor functions although their plasticity may be less than those of the pyramidal cells in the brain. This amoeboidism or dendritic prolongation of neurons exhibit almost every possible transition from temporary pseudopodia to vibratory hairs. In those organs where the existence of centrifugal fibres is demonstrated, central cells command movements of cells of less importance, and chromoblasts. These may be called in a sense veritable nervi-nervorum.

*History of the Principle of Sufficient Reason*, by WILBUR URBAN, Ph. D., Reader in Philosophy, Princeton University. Thesis, February, 1898. pp. 88.

After stating the problem, the author characterizes pre-Leibnitzian